THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LV. SAN FRANCISCO, JANUARY 19, 1905 Number 3.

IT MATTERS MUCH!

"It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank from the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, my brother, as plain as I can,
It matters much!

"It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

"It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me;
But whether the angel of death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!"

PACIFIC Theological Seminary

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your subscription is paid.

SUGAR
2¢ a lb.

One Order to One Family

To compel the quick introduction of our unmatched QUALITY GROCERIES into every home, we will sell one order to one family of our POPULAR SPECIAL COMBINATION NO. 51 for $3.50. Freight shipments packed and delivered free to San Francisco depots.

51 lbs. best Granulated Cane Sugar, white and dry.....$1.00
13 lbs. new fancy head Table Rice, very best 1.00
10 lb. pail Pure Leaf Lard, Rex.. 1.00
5 lbs. fancy English Breakfast Uncolored Japan, Spider Leg, Oolong or Ceylon Tea, 75c grd. 2.50
5 lbs. Mocha and Java Coffee, roast or ground, 40c grade..... 1.50
5 lbs. Pure Baking Powder, Eastern "Cream"..... 1.50
$3.50

Everything Guaranteed—Money Back. Trial sample of any item mailed free.

SMITHS' CASH STORE, Inc.
25 Market St., SAN FRANCISCO
182 Page Catalogue Mailed Free on request.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET,
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.

TELEPHONE, 5125.

E. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.

GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.
WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

If you are in the habit of thinking kindly and saying kind words, in a short time you will become mentally related to all kindly-natured people in the world, and you will have the force of their kind, loving thoughts pouring in upon you so that it will be easier for you to say a kind word than the reverse. By indulging in healty thoughts you attract to yourself everything necessary to your well-being — happiness, health, strength, and friends.—Selected.

The Shortest Way East

UNION PACIFIC

Speed. Safety. Comfort.

OVERLAND LIMITED

A business train for busy men.
A luxurious train for people of luxury.

Personally Conducted Excursions In Pullman Tourist Sleeping Cars

These personally conducted excursions are accompanied all the way to and from the Pacific Coast by experienced conductors, who have been carefully selected with regard to experience in conducting excursion parties.

All agents sell tickets via this line. Be sure your tickets read that way.

Further particulars can be had on application to any Southern Pacific Agent or address

S. F. BOOTH, Gen. Agt.,
U. P. R. R. Co.,
No. 1 Montgomery St.
San Francisco.

Golden Gate Undertaking Co.
G. P. Prechtel G. W. Keeler L. M. Snook
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5578
OAKLAND BRANCH, 46 San Pablo Ave.
St Helena & Battle Creek Sanitarium Food

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, January 19, 1905.

"KEEP A-GOIN'!"

"If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
'Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook an' keep on tryin'—
Keep a-goin'!"

It seems that the plan for evangelistic work to be conducted under the leadership of the Rev. W. J. Dawson of London, who has resigned his pastorate to come to this country, involves especially the thought of implanting in the hearts of pastors the evangelistic spirit and inspiring them to action. Certainly this would be about all that could be accomplished by meetings for two or three days only. We hope, however, that when Drs. Hillis and Dawson make their plans for work on the Pacific coast it will be with more than that in mind in our principal cities. These men will get a hearing here such as many others could not get, and it is to be hoped that their work among us will not be so cut up as to fail to give the best possible results.

Much interest is shown in the evangelistic meetings now in progress in Denver, Colorado, under the leadership of the Rev. Dr. Chapman. The Denver Times states that every evangelist is working energetically and that the fruits of the revival are not slow in making themselves manifest. Dr. Chapman, it is said, is particularly interesting and impressive; and Dr. Biederwolf is preaching to large crowds and seems to touch the hearts of men especially. One of the leading pastors says: "I have seen nothing like the present revival movement during the eight years I have been in Denver. It is a deep and genuine work of grace." Reports of the meetings held at Colorado Springs in December show excellent fruitage. The meetings in Colorado Springs were remarkable in the interest shown by men. It is thought that they will result in the adding of seeral hundred to the membership of the churches.

It is hardly possible that the bill relating to marriages, introduced into the Legislature in Kansas by an erratic member, will have the serious consideration of many persons in that body. It makes provision for marriages for a period of ten years. Some such arrangement has been advocated abroad during recent years, and one writer made the prediction not long ago that the time would come when such an arrangement would prevail. We do not think so. The history of the world has demonstrated the truth that the marriage of one man to one woman for life is conducive for the best homes and the highest civilization. Only thus would that home-life and that nurture of children be possible on which rests the best civilization. The family is a necessity of civilization. Kansas will take a step backward if she places on her statute books any such law as is contemplated in the bill of which mention has been made. Then, indeed, will there be reason for the question, "What is the matter with Kansas?" And the answer can never be, "She's all right."

The marriage of Mrs. Cornelia Baxter Tevis to A. Hart McKee two days after he had been divorced from one woman, taken in connection with other actions of Mrs. Tevis, causes one to wonder whether the woman has not more beauty than sense or character of the kind that can be commended. Engaged first to a prominent young lawyer of Denver, she broke the engagement on short acquaintance with the late Lloyd Tevis, whom she married. Now she takes up with a man who was divorced on complaint of his wife that he so abused her that she could not in safety to herself or in justice to her children live with him any longer. If the facts are as reported, and unquestionably many of them are, the present Mrs. Hart McKee is not the kind of a woman whose living makes for the good of the world. Far be it from the present writer to say unjust things of any woman, but appearances in this case are such that condemnatory words are demanded. To pass by such conduct is to give silent sanction at least to things which make for the destruction of the purity of those relations with which are linked the best things in our civilization, and upon which depends its perpetuity.

For the benefit of persons who might be the victims of some of the so-called cancer cures which are advertised even in some of the religious papers we quote the words of the physician who has had charge of the laboratory work in Harvard Medical College where research has been made for cures for four years. A fund of $10,000 was given for this purpose by a woman whose sister had died of cancer. The physician says: "Just one thing can be done for cancer, and I wish it could be impressed on the public, for it would save thousands of lives. That is, get it out early and quickly. Cancer can be completely cured if the patient

is operated on early and completely. Drugs have never cured cancer. Certain superficial cancers can be cured by the X-ray, but for deep cancers this method is of no value whatever." This is in harmony with the findings of the eminent physicians in England who had a large fund placed in their hands some time ago for experiment and who reported a few months ago that the only proper course is to check all tumorous growths by surgical operation at the earliest possible moment.

The Pacific Coast in Brief.

Church Building society interests took the Rev. H. H. Wikoff to Southern California last week. He spent Sunday in the college town of Claremont.

A determined effort is being made by the saloon element in Oregon to secure the repeal of the local option law or to get legislation that will practically nullify it.

The Rev. Dr. Henry Van Dyke of Princeton is to give the course of lectures this year on the Earle Lectureship Foundation, Pacific Theological Seminary, Berkeley.

The Rev. E. J. Singer, the secretary of the Sunday-school and Publishing Society in California, went last week to Eastern Washington, his former home, feeling the need of a rest for a few weeks. He expects to return the latter part of the month.

It is to be hoped that the bill before the Legislature at Sacramento declaring the trading stamp custom a lottery and making the giving of stamps a misdemeanor will become a law. The giving of trading stamps fosters the gambling spirit. This bill makes it a misdemeanor to offer any prize wherewith there is chance as an inducement to trade. It ought to pass.

The Rev. W. N. Burr of Corona says in his New Year greeting to his people: "We cannot expect others to become interested in our church if we are not deeply interested in all its affairs ourselves." Referring to the spirit of harmony in his church he asks all to help it to grow to perfection, saying in that connection: "Cultivate Christian cheerfulness, and 'the spirit of sweet reasonableness.' Discontent is a brew easily fermented. Let the bright side of things have every chance to assert itself."

The Pacific Christian says: "The Disciples of the Pacific coast need closer co-operation in their various lines of work. Some are slow to co-operate unless everything goes their way, even in matters of opinion. Each man is entitled to his opinion, but when the majority do not fall in with his opinion, it is well for him to lay it on the table, for a while at least, and work according to the plan of the majority as long as that plan does not conflict with any divine principle." A good suggestion, this, for the people of any denomination!

The Rev. J. A. Cruzan, widely known among Pacific coast Congregationalists, has taken the permanent pastorate of the Unitarian church at Spokane, Washington. Mr. Cruzan was called to that work last September, but preferred to make a temporary engagement in order that he might have opportunity to study the field and that the church might gain acquaintance with his methods of pulpit and parish work. The few months have proved quite satisfactory to church and minister and the call to the permanent pastorate has been accepted.

The First Presbyterian church of Seattle was badly damaged by fire last Thursday evening. The Great Northern railroad tunnel under that part of the city in which the church building is situated caused it to sink a little not long ago; this made breaks in the furnace chimney and the origin of the fire is traced to these. When the fire broke out about 300 people were in attendance at a prayer-meeting. The damage is estimated at figures ranging from $15,000 to $30,000. The chief of the Seattle fire department says that it was the hardest fire he has tackled for ten years. The pipe organ, fortunately, was not injured either by the flames or by the water.

The Rev. Dr. W. H. G. Temple of Plymouth church, Seattle, has received a call from Plymouth church, Cleveland, Ohio, and has gone to preach for the church for two Sundays and to look over the field. A Seattle friend writes us that this call came without any solicitation on the part of Dr. Temple. He is in the middle of his tenth year at Seattle and has done a work that will abide. Should Dr. Temple accept the call from Cleveland the man who succeeds him will have a most excellent foundation on which to build, and Pacific coast Congregationalism will remember for a long time the good work done here during this pastorate of ten years.

Last week we made mention in our Inland Empire Letter of the celebration of the 40th anniversary of the Congregational church at Walla Walla, Washington. It is to be hoped that what was given therein had a wide reading. We trust it was read generally in California, inasmuch as the information given has considerable historical interest and value. The Walla Walla church was the first Congregational church organized in the Territory of Washington. We supplement what was said last week by the statement that one of the most promising features of the church at Walla Walla has been its missionary spirit, its interest especially in the home missionary work. The Rev. Austin Rice, the present pastor, writes: "Through the faithful efforts of Mrs. Elvira Cobleigh, Rev. A. R. Olds and others, and through the efforts of the First church it has been possible to organize eight home missionary churches in Walla Walla county, which now have five pastors giving their whole time to the work." The present membership of the Walla Walla church is 309. Special evangelistic meetings were in progress last week under the leadership of Rev. John D. Jones, who is pastor at Dayton. Whitman College is situated at Walla Walla and the influence of this church goes out far.

We quote from a postal card received last week: "I have decided not to renew my subscription to The Pacific, as I have more periodical literature than I can read. Please, therefore, discontinue it at the expiration of my subscription, which is, I believe, with the current issue." This is a sample of a card or letter received now and then. This subscriber writes pleasantly, but his card pains the editor and manager nevertheless. Here is a paper serving the Congregational churches of the Pacific coast as no other paper can. It is a publication which our churches cannot get along without. It ought in the interests of Congregationalism and the church kingdom on this coast

to be one of the last publications to be given up. We fear that it is too often the first to go. We ask our readers to consider the matter most earnestly and prayerfully before they ask to have The Pacific cease its visits to their homes. Very rarely, so far as we know, do people stop the paper because they are dissatisfied with it. Many say that it was never better than it has been for several years. Others say that it is the best it has ever been. Certainly, anyone acquainted with the difficulties of its publication would say that it is all that it could be expected to be under existing conditions. We feel that there must be occasionally some such word as this in the columns of the paper or in the pressure of these days one of the most valuable aids in our Pacific coast church work will be crowded to the wall.

The man who writes the San Francisco correspondence of the Oakland Tribune and signs himself "The Knave," either is a real knave or one concerning whom he writes is. Referring to the moving of the Fredericks' furniture store from Market street to Ellis, he says: "The moving of Fredericks has caused the circulation of a story among business men of a sharp trick by Herbert Law, who now owns the building on Market street, just above the Palace hotel, where Fredericks has had his store so long. Law is going to build a ten-story structure on the site. He wanted to get rid of his tenants. They had leases running for some time. So he went to Fredericks and offered him $20,000 if he would move out himself and get the Pommer-Eilers people to go also. Fredericks agreed. Then he looked around for a new site. Law had the real estate men keep him posted as to Fredericks' doings. When he had found that Fredericks had signed a lease of the Ellis street property, Law at once posted 'To Lease' signs on the office windows of his Market-street building. When Fredericks came to him for the $20,000, Law repudiated. He said he had changed his mind about building. He was going to stick to his leases. This made Fredericks beg like a slave to be let off on his lease instead of getting his $20,000." We know nothing as to the truth of this story. But there has been no denial of it—so far as we have seen—though two weeks have passed since its publication. We should not think that any reputable business man, any man of fair ways in dealing, would wish such a story in circulation concerning him. Trickery does not pay in the long run, and more and more is coming to be despised throughout the business world.

DR. CAMPBELL MORGAN ON THE WELSH REVIVAL.

The Rev. Dr. Campbell Morgan made a visit to Wales to learn at first-hand, as much as possible in a few days, of the remarkable revival going on there. The Sunday evening after his return he spoke concerning it, basing his remarks on Acts ii: 15-18: "For these are not drunken, as ye suppose. * * * And on my servants and on my handmaidens I will pour out in these days of my spirit, and they shall prophesy."

We are indebted to the Examiner of London for a report of Dr. Morgan's address, which was in part as follows:

Peter, said Dr. Campbell Morgan, stood in the midst of one of the most wonderful scenes that the world has ever beheld, and said these men are not drunken, but this is that which was spoken by the prophet Joel. If anyone asks me what of the Welsh revival, my reply is "this is that." "Your young men shall see visions." That is what has happened in Wales. If you ask me the meaning of the Welsh revival, I say it is Pentecost continued, and of that I do not doubt for one single moment.

I left London on Monday last, and reached Cardiff at 8:30 that evening. I went that same evening to a meeting that was being held in a Wesleyan chapel. It had already been going on for an hour and a half, and I stayed for two hours and a half. I had not then touched what is spoken of as the "fire zone," but I was on the outskirts of the work. The meeting was a wonderful one, utterly without order, but characterized from first to last by orderliness of the Spirit of God. I spent the whole day of Tuesday in the Rhondda valley, being eight hours in actual meetings, and the rest of the time I was in the company of Evan Roberts, whom God has so wonderfully raised up, and I left the district on the evening of Tuesday because I am convinced that we had better keep our hands off this work. On Wednesday, in answer to an invitation Mr. Gregory Mantle and myself took part in meetings in a Wesleyan chapel in Cardiff. But I merely want to speak of that Tuesday, when I came into the center of this wonderful work and movement. When I arrived in the morning in the village everything seemed quiet, and I went to where a group of chapels stood. We made our way into one chapel, and found it crowded from floor to ceiling with a great mass of people. Throughout the services there was singing and praying and personal testimony, but no preaching. It was a meeting characterized by a perpetual series of interruptions and disorderliness, and by great continuity and absolute order. You don't realize it, but both these facts are true. I have never seen anything like it anywhere. In the afternoon there was another meeting equally as full, and Evan Roberts was present, but he took very little part at all. He spoke, but his address was punctuated by singing, and prayer, and testimony, and he works on the principle that no one is to be prevented or hindered. There were no inquiry rooms, no penitent forms. In the evening there was exactly the same thing. In the gallery were three women, and the rest were men packed solidly in, many of them colliers, bright and clean and beautiful, many of them radiant with the "light that never was on land and sea."

For a moment let me speak about the man himself, Evan Roberts. One can hardly call him anything other than a boy. He is simple and natural, no orator, no leader of men, and has nothing of the masterfulness that characterized Wesley, Whitefield and D. L. Moody. What is Evan Roberts in regard to this great movement? He is the mouthpiece of the fact that there is no human guidance as to the missions or organizations, and the monotonous burden of what he says to the people is "It is not me, depend upon God, obey the Spirit." He has been called to create an atmosphere, to summon men to follow the spirit.

Let me speak of some incidental peculiarities of the whole movement. In connection with the Welsh revival, there is no preaching, no order, no hymn books, no choirs, no organization, no collections, and, finally, no advertising. Think of all that for a moment. I don't say these things are wrong, I only want you to see what is being done. All these things were there, but silent, and yet the Welsh revival is a revival of preaching in Wales. Everybody is preaching. They sing the words like we who believe them. They aban-

don themselves to singing. There were no choirs, but it was all choir. There were no hymn-books. The Sunday-school and the family altar are having their harvest. There is no advertisement, for the whole movement advertises itself.

What is its origin? Let us cease trying to trace it to any one man or connection. From whence has it come? All over Wales a praying element have been agonizing before God about the state of their beloved land, and there has come the answer of fire. Evan Roberts himself is a product of the revival. If you and I could stand before Wales tonight, and for the last five weeks, and see the fire break out here and there and yonder, we would know that it was no pre-arrangement. It is a divine visitation, in which God is saying: "Now see what I can do without the things you are depending on, what I can do in answer to a praying people."

What are the characteristics of this revival? It is a church revival. It is not merely a revival among church members. The revival that is to be permanent in the life of a nation must be a revival in the churches. Within five weeks in Wales 20,000 persons have joined the churches. It is a movement within the churches and of the church. It is a movement in which the true function and force of a church is being exercised and felt.

What are its effects upon men? It is turning Christians everywhere into evangelists. There is nothing more remarkable about it than this. You may say what you like about it. If it is emotionalism, God send us more of it! Another characteristic is that you never know just where this fire is going to break out. The very horses in the mines are puzzled. Previously they used to be driven by obscenity and kicks, but now they can hardly be persuaded to go. Again, the movement is characterized by the most remarkable confession of sin. Men who have been officers in church have confessed that they have never been right in heart. I say, without hesitation, that the whole thing is of God, that it is a visitation in which he is making men conscious of him. God has given Wales, in three weeks, a new conviction and consciousness of himself. That is the most profound thing and underlying truth.

What are the effects on converts? There are two: (1) vision and (2) virtue. It is easy for cold-blooded men at a distance to smile at the seeing of visions, but these converts are seeing God. Will it pass? It is passing. Their visions are passing out into virtues. Men are paying their debts and abandoning the public-house, and treating their horses well. This is because the revival is a spiritual one. You say the next revival will be an ethical one. This is an ethical revival. Theater companies are packing up because there are no houses, and on every hand there is sweeping down those Welsh valleys a great, clean river, and it is a river of God, and men are being cleansed in it, in personal and civic relationships.

What is its value for us? It is a reaffirmation of the spiritual, and it is a manifestation of ethical results from spiritual renewal. I am not sure that in this revival God is not rebuking our over-organization in its proper place. What shall we do in the presence of it? Imitate? Imitation will be fatal. Let no man start in London meetings on lines of those in Wales, for this reason that no man started them there. If somewhere here a revival should break in some great manifestation, let us fall in line, and let no committee do it, or council or federation. If we cannot initiate methods, we can discover principles. What are they? (1) Let us listen for the Spirit; (2) Confess Christ openly; (3) Be absolutely at his disposal.

What about London? It seems to me that if the word be spoken it is that which was spoken to the church at Sardis, "Strengthen the things that remain." That is the great word for us today. Let us in our church work take hold of every organization and every method to strengthen it, by seeing to it that through the organization the Spirit of God has "right of way." We have been too icily regular, faultily faultless, and there must be an abandonment of ourselves to the great truths we know so well. The church of God in London needs to set itself to get things out of the way for God, and any organization of church life that does not make for God is a fungus growth, and must be cut down.

The Bystander.

The Candle and the Broom.

The parable of the lost coin includes two things which symbolize important factors in modern religious life—the candle and the broom.

The coin, covered with dust, is lost from the cluster of glittering silver bits used to adorn the forehead of an Eastern woman. Its value is not intrinsic but relative. The sheep and the son have intrinsic value, but the coin is dead and almost without value, but on it is stamped the sacred image and he believes

> "That not one life should be destroyed
> Or cast as rubbish in the void,
> When he has made his pile complete."

The candle is the symbol of illumination, scholarship, revelation, grace. We are all lighted or unlighted candles. Lighted we are helpful; unlighted we are sticks. God hath thrust these great wax candles out into the world's darkness, where they have burned with steady blaze. Luther, Knox, Spurgeon, Booth, Moody, how they still burn!

The men who give the wax to feed the flame are the useful men of the world. They who would sacrifice the flame for the wax—what shall be said of them? With what contempt must we regard the selfish men who are ever striving to keep from burning out in a good cause. The law of the true life is to surrender our lives to the ever angry fire, which burns and burns away the delicate wax of life. Men may know they are lighted candles when people come to them for help and hope. The unlighted life stands alone independent of the world's deep needs. If nobody comes for help there is something wrong with your life.

The Broom.

If the candle is the symbol of illumination the broom symbolizes action. Great is this picture of the woman seeking for the lost coin. Is not this the only mission of the church to seek the lost by illumination and action? There are more candles than brooms. More men to tell you of the right way than brooms to raise a dust; more words than works. Words are cheaper than works.

But this mighty broom—what is it? Isaiah used it and raised a dust in his kingdom. John the Baptist swept his generation, and landed in a dungeon. Jesus dusted the floors of the old covenant, and the cloud of dust rose like battle smoke. Great have been the men who have stirred the dust in order to find the coins. The minister who is incapable of raising a dust now and then is not capable of being a really great preacher of

the Gospel. The new evangelism—what are its symbols? The lighted candle and the broom, both in the hands of the majestic Church, whose single mission is the redemption of the lost, over the finding of which all heaven rejoices. Witness the woman as she calls her neighbors over the threshold to rejoice with her because the lost—the long lost—is found.

California Homes.

It is sometimes said that California is the State of boarding-houses and hotels, and the impression is made that the home life is reduced to a minimum. On the contrary, California is a State of beautiful homes. One finds here a genuine domestic spirit when he gets beyond the anxious life of struggle and stress. Berkeley, Oakland and Alameda, to say nothing of such beautiful residence cities like Petaluma, San Rafael, Santa Rosa and San Jose are emphatically ruled by the home spirit. And it is this quality in our Western life which counts in the construction of the church, the social organism, and the State. Often does the Bystander have a glimpse of the true resources of the State in crossing the thresholds of these retreats from the maddening throngs of city life. The social and religious life of San Francisco suffers on account of these conditions, but the State itself is benefited. Where a man sleeps, that, after all, is his home. San Francisco is the work shop, the battle field, of many good domestic men, who have built homes in the neighboring towns and cities, and our suburban churches are reaping rich harvests from this exodus to the country.

The Evangelist.

Active preparations are making in Oakland for the coming of Evangelist Chapman and his co-workers in March. It is probable that a great work will be accomplished under the ministry of these visitors. The "psychological moment" appears to have come in the churches and pastors and people are in a confident and expectant mood.

Dr. Dawson has resigned his London church, and will take up his work in this country in the near future. He will probably come as far west as the Pacific Coast and San Francisco. It is hoped that he will remain long enough here to really make an impression. It has been a long time since an evangelist has tarried long enough to profoundly impress the community. If Dr. Dawson makes a flying trip to the Coast, his work will be of little value. If the Pacific Coast is worth visiting, it is worth the attention of a true, spiritual campaign. The largest auditorium, like the Alhambra Theater, should be secured and every opportunity afforded him to reach the people who really ought to hear his sermons.

Acorns From Three Oaks.

Aloha.

Signs of Revival.

Many of those who could not attend the Council at Des Moines have noted with great interest the large attention given to the subject of revivals and the special meetings held in Plymouth church by Mr. Dawson and Dr. Hillis. Our little Saratoga church made special prayer not many weeks ago that God might move Mr. Dawson to give himself to evangelistic work in this country, for the story of his wise work in Brooklyn, coupled with what our delegate brethren spoke and wrote of him, moved our hearts that way. Now we have read of his coming we gave grateful thanks to God this evening and shall follow him with intelligent interest and sympathetic prayer. How easy and delightful such wide sympathies are when a pastor, without neglecting loyalty to home interests, takes the world on his heart. It is a sign of revival when a pastor warmly and wisely uses the word, describes its biblical and blessed meaning, traces its power in the early church, glorifies its victories in the recent years and prays for its profound and wholesome worth in his own church and community. "Happy is the people that is in such a case, yea happy is that people whose God is the Lord." Please, good Pacific, watch for signs of revival, blessings following Mr. Dawson's work. Keep us informed about it, and advocate like devotion on the part of pastors who are perhaps surprised to find in themselves, in God's great goodness to them, evangelistic powers they did not expect.

A Good Hall for Preaching.

The region about Saratoga is fortunate in having a large hall very convenient and well furnished for religious meetings. It is "Sorosis' Social Hall," of the Sorosis ranche, owned by Mr. F. M. Smith of Oakland. It is opened freely, lighted and warmed for all meetings of public benefit, where no profit is sought save the instruction and betterment of people. It has fire escape, convenient seats, a piano, good ventilation and most helpful of all is on a belt or loop line of electric R.R., with hourly service each way from San Jose, Campbell, Los Gatos and Saratoga. "Looping the Loop" for a purpose. It is in the midst of a thickly settled country community, accustomed to its use for public occasions. Its manager, Mr. F. W. Crandall, though a member of the Christian church, is in sympathy with all true churches and would respond promptly and cordially to any minister of real ability and devotion whose heart burned within him to speed a gospel message. Pastor Patchell at San Jose rejoices in an enlarged and beautified church, which has just been ablaze with the enthusiasm of a large convention of the Christian Endeavor societies, intent on relief from the blasting domination of the saloon and the demoralization of the gambling nickel-in-the-slot machines. Why should Pastor Dawson leave his flock in London, and Dr. Hillis come West, and our devoted moderators, Bradford and Gladden, carry sacred fire from their own altars unless generous giving of themselves on the part of gifted men be the nominal action of consecrated pastors. I will not invidiously mention names, but there are strong men in more than one denomination whose volunteer address in many intelligent country neighborhoods would waken wide interest. I am sure Santa Clara county would welcome them.

A Few Words for Bystander.

Your drooping tone as to the joy of the ministry is quite unlike your usual radiant rays of sunniness. It is good for a minister to have felt the hard side of the ministry to put him in sympathy with many others in like circumstance. Yours has been a happy ministry. Tell the boys so and by speech and pen draw them toward the happiest work in the world. "Woe is me if I preach not the gospel." If you leave it awhile, even for so noble a work as agency for a Christian college, your heart will hunger for it. You sigh for a little group of children to love you. Even a funeral will have its side of comfort to you in answering to the deep call of your soul for ministering. When, after

long interim, you stand before a sweet bride and listen to her vows of fidelity as you give her to some fortunate man, you will realize a deep joy in the ministry anew. You will hunger for the greeting "our pastor." When you get to be an old minister the men you will envy will not be the dashing automobile owners sitting by their own hired chaffeurs, but the fortunate men whom devout men and devoted women love and follow as pastors. Fine fruit ranches will not fill your eyes or your heart, but a good parish will seem like the Garden of Eden. Next to being leader in a parish, as pastor, will be the satisfaction of being a most loyal pastoral helper in any little nook or corner of effectiveness where unselfish love may count. To lift from a faithful brother the burden of an unpaid salary, such as you groaned under will make you glad you felt the pinch awhile. Dear Bystander, let the better angel of your nature direct your eloquent quill next time, and encourage those youngsters over in the seminary with your breezy congratulations that they are on their way to the richest life in the world. I'd love to think Phil would make a better preacher than his father.

A Real Accession to the Moral Forces of the State.

Mr. David C. Bell from Minneapolis has moved into the beautiful home he has for some time been building in Saratoga. Thousands of young men in Minnesota will congratulate the boys of the Bible class who rejoice here. He was the first president, I think, of the Y. M. C. A. in Minneapolis. Certainly a long time its president and a life-long friend. An active member of the board of charities and corrections. A corporate member of the A. B. C. F. M. An efficient member of the Anti-Saloon League. I say his beautiful home graces this village. He says, "Saratoga is the crown of the Santa Clara valley." May we win more such citizens and homes!

THE CHRISTIAN YEAR OF NATURE.

John Wright Buckham.

With the newer knowledge and love of nature there is a growing tendency to make more of the profound spiritual teaching and influence of the beautiful world of out-of-doors. The church has always acknowledged, in a general and formal way, that nature has something to teach us about God. The creeds recognize God as the Author and Creator of nature. And throughout the history of the church there have been, here and there, teachers or preachers who, like Jesus, have found in this fair old book of nature, lessons of the deepest beauty and significance,—a Francis of Assisi, a Kingsley, a Bushnell, a Beecher. And yet, on the whole the church has not read and interpreted this primitive revelation with the insight and sympathy and comfort that she might have done to her own edification and that of the world. It has been due partly to reaction from the nature religion and partly to that sad lack of faith which led to the unfortunate "conflict of science and religion." But now that this conflict is so rapidly resolving itself into harmony, and now that nature study and enjoyment are becoming so beneficently diffused—thanks, in large part, to the new nature teaching in the public schools —the church is beginning to awaken to the spiritual lessons and influences with which nature is so replete. As a consequence the Protestant church has, almost unconsciously been developing a new Christian year which, while it is in closest touch with the New Testament revelation, arranges its calendar and draws its inspiration largely from nature.

1. Easter, while it is primarily and distinctively the celebration of the resurrection of our Lord, is coming more and more to be the day in which the church celebrates also the resurrection of the earth, finding in the re-awakening of nature a most subtle, sweet and powerful confirmation of the truth of immortality. Easter would be robbed of much of its significance if it came at any other season than the spring-tide.

2. Children's Sunday, or "Flower Sunday," is indicative at once of the new attention which the church is giving to childhood and to nature. Summer flows into the Lord's house on children's day, with all its pure, joyful, spiritual suggestiveness, and the church draws a long, deep breath of hopefulness and joy, considers the lilies of the field and the flowers of the Christian home, and renews its youth at the sight. Instead of the wanton revelry of the pagan summer the church carnival spiritualizes nature, brings the flowers to the altar and there inhales in their God-given fragrance the incense of purity, aspiration and love.

3. Thanksgiving day, accompanied as it is with a thanksgiving Sunday or harvest festival is the time-honored and distinctive recognition of the bounty of God in nature. It has been deflected from this original purpose, somewhat, by the discussion of political topics. It is doubtful if this is wise. At all events, if Thanksgiving day itself is given to national or patriotic purposes there should be a thanksgiving Sunday upon which the blessings of the harvest are acknowledged and the fruitfulness of nature allowed to teach its own rich and beautiful lessons.

In addition to these days of specific recognition on the part of the church of the sacredness of the natural year there are numerous other indications that the church is making room for the spiritual teachings of nature. In the sermon, prayer, children's sermon and prayer-meeting there is more and more allusion to nature. The mid-summer praise service is not unlikely to become an institution in many churches, turning, as it does, the thought of the Christian from the mere selfish and physical enjoyment of the summer season to its spiritual meaning and uses. Surely no church ought to pass through the glories of the summer season without a grateful and united expression of praise.

The church is in a double danger with respect to nature,—that of ignoring and that of worshiping her. The former error has been long continued and general and by means of it the church has alienated a great many truth-loving souls and failed to make use of a great store-house of suggestion and inspiration and instruction. The opposite error she is not at all likely to fall into so long as she keeps Christ's attitude toward nature, finding in the outer world refreshment, suggestion, revelation, but always regarding nature as but the expression of the heavenly Father's wisdom and love and the garment of his glory.

Berkeley, California.

An old and influential Japanese priest is said to have discussed in a temple lecture Christian work for women in Japan. "In Tokio," he said, "there are about 75 girls' schools. Of these about 15 are Christian and only one is Buddhist. Mark well my prophecy that in forty years Japan will become Christian!" The man may have spoken as foreseeing calamity, but few who watch Japan can doubt his foresight.

A TRIP EASTWARD.

VII.

W. W. Lovejoy.

Professor Harnack, "the idol of Germany," the greatest church historian of our day, may close this series of papers. For his sake most of all I went to St. Louis. I wanted to personalize him and so feel the more the man in his writings, or the writings because of the man. It is the man behind the book always—as well as behind the sermon—that shall truly move us. The saints of Colosse, and as many elsewhere as had not seen his face in the flesh, Paul would have known to what strivings in their behalf this lack gave rise. It was difficult to prove his love in words merely and at a distance: another illustration of the personal, psychological factor that we are coming to recognize as more influential than doctrine alone. What is the quality of the man who assumes to teach us? we must ever be asking. Harnrack's quality is human; he shall teach us then. He is not that withered thing an academic professor who cares only for his specialty—and himself.

Perhaps a pen and ink sketch will therefore be not out of place: Tall, thin, nervous, but keenly alive in motion and manner, sharp in profile, hair brushed straight back from a face hardly mobile enough, and punctuated by strong glasses that magnify his searching eyes, he yet wins you at once by his love for his theme and his manifest interest in you who listen. He speaks to his audience and not to himself, for his own pleasure. He makes his subject clear, with no parade of learning. His theme was "The Relation of Church History to General History." The day that he spoke it was sultry, and in place of the previously-worn black coat, on the day of his public showing he had donned a thin, drab, somewhat faded short coat. He spoke without notes, occasionally consulting a watch worn without chain. Evidently a man without affectations or insincerities. He began: (The Contemporary Rev. for Dec. gives the lecture as furnished for publication). "Many believed that the science of history was double—general history and Christian history. History was one; Biblical history was but a part of general history." The whole lecture was the vivid expansion of these general statements into the concrete facts and course of history. Four ways of treating general history: political, social, economic geographical. All history is at bottom political. Religion is politics and sociology as its ground elements. Any other idea was bad theology. Roman Catholicism was the old Roman empire in Christian dress with the Pope as the Caesar. The Presbyterian church represents the political ideals of Scotland; the Congregational of the Puritan and the New England town meeting. This at first not a spiritual conception. Christianity in its elements not to be discerned by means of elements from other religions (opposite of Reville's view). At this point he criticized James' psychology in "Varieties of Religious Experience," as a trying to interpret by subjective forms of expression what New Testament gave objectively, and in actual facts of history. Christianity was not to be explained by philosophy, by Hegel or Spinoza, though the history of philosophy was necessary to understand church history. Revolutions in church history were result of change in the political situation: as at Reformation, in England, in Prussia. As over against the Romanist idea of the church as a state, a governmental idea coextensive with the world, he set forth the Christian idea,—a brotherhood (Bund) band, league, not to be realized by force or compulsion of any sort. The true band had two bases, freedom and nationality. There would always be national churches, and there must always be freedom, that they might realize themselves in their differences and come together by transcending these.

He then traced political influence in New Testament church history. The devil came from Persia, the Logos from Alexandria, etc. All history must thus be studied for its influences on Christianity, and with enthusiasm and sympathy, in order to appreciate the new elements which it absorbed. Thus the Logos—idea of John—what does it mean?—not in itself, but in connection and relation to New Testament history?

These rough, German-into-English notes give but a feeble idea of a brilliant two-hours' address. The qualities shown therein appear in his books, as in What is Christianity?—the best known. He calls it "a short and plain statement of the gospel and its history." How it will be received in its English dress he knows not. "But this I know: the theologians of every country only half discharge their duties if they think it enough to treat of the gospel in the recondite language of learning and bury it in scholarly folios." And so this book is popular in the best sense and has had a wide reading.

A late writer in The Independent speaks of him, rather superficially, as able always to stir up the "odium theologicum" wherever he goes. So far as this is true it arises from his conservative tendencies and his strict scientific method in dealing with the facts of history. He wishes to keep in as far as possible with churchly theology and tradition, and this "mediating" position leaves him quite acceptable to neither side. His book, above mentioned, shows inconsistencies of statement and attitude, on first reading, but gain his point of view and these can be harmonized. When his chronology appeared, seven years ago, it was criticised in The New World, under a title, Harnarck vs. Harnack, and the preface of the book, with its concessions to popular theology, was set over against statements in body of work. But the critic concludes: "This work is of lasting significance and commands equally the admiration and gratitude of such as love the truth."

Harnack's fidelity to scientific method is constantly balanced by such statements as: "Religion is an inward life, an experience, which can be penetrated only through sympathy, can be appreciated only by its standard." "It is eternal life in the midst of time, by the strength and under the eye of God." "It has secrets but no mysteries."

As a historian he invites comparison with a younger man, now attracting much attention—Professor Wernle of Basel. His book, Beginnings of Christianity, came out at the same time as Harnack's. Dr. Morrison, who writes the introduction, says of him: "Among continental theologians of the younger generation, there are few, if any, that occupy a more distinguished place than the professor of church history at Basel." Wernle belongs to the school of historians who use the lamp of psychology in all their explorations, and by its light arrange the gathered material. Harnack is more institutional in correlation; Wernle more philosophic. But both reach similar results and their language is often similar. Compare with Harnack these statements: "My aim is a practical one. An age of transition needs above all else constant recurrence to the gospel of Jesus for guidance." "If

Jesus was above all else our Savior from the theologians, then we theologians are truly his disciples only by the constant renewal of this saving work of his." "The gospel is given in the teaching and work of the Redeemer, and we must measure all the later expositions (Paul, John, etc.) by the gospel itself."

As a historian of psychological reference he seeks to reach the self-consciousness of Jesus as the standard of all judgment in determining what Christianity is. This may "demand the frankest and fullest rejection of that false reverence for formulas, symbols, rites and institutions, in which the free word of God is imprisoned and fossilized."

Remembering that comparisons are often misleading and sometimes unjust, with the same proviso we may further contrast them. Together like Grote and Mitford, they represent the two ways of treating history. One asks, What are all the facts? No matter what I think of them. What is their relation to the church as an institution, developing under the laws of evolution and environment? The other, What do I think of the facts, and what great personality gave them value and direction? The first is most aware of what he sees and how he may exactly tell it and serve the church at large. His appeal is catholic and to the verdict of Time. The second is more individual, is stimulated from within, from the reaction of his own spirit in the sphere of that which is but the expression of spirit—the deeds of men and the movement of history. One leaves you, if you will, as you are, with present opinions undisturbed, furnishing you, however, all needed help for forming your own independent judgment. The other method moves us as the drama moves us, taking us out of ourselves, while we live for the time in other lives in quickened sympathies. Intelligence, improved judgment, enlarged sympathies, broadened charities—these the study of history by the psychologic method may best give us.

In a word, in picture form, we like to think of the great German teacher as in Berlin, the metropolis, on its wide, far-reaching unobstructed levels, with the unromantic Spree flowing through the city where he lives and writes. It is Basle, on the castled Rhine, with the Juras ever in front, that is the home of his younger compeer. If it is true, as the Berlin professor writes, that "in taking in a larger territory we rule a smaller better," then Harnack's work in history is the greater. If the new life in us, as Wernle says, is a "life of self-mastery, of love to God and to each other," then heroes and hero-worship—as Carlyle, whose disciple Wernle warmly avows himself—may best give us that victory which through Christ is for the race the goal of all history.

MINISTERIAL RELIEF.

One of the most important resolutions by our General Association at its meeting in this city last October is the following:

Resolved, That we again recommend to our churches to aid in making provision for our aged and disabled ministers and their families by devoting one communion or other offering in the year to our Congregational Ministers' Relief Society.

We are now granting quarterly aid to two of our ministers who are too old and infirm to be in the pastorate and who are entirely without means of support. They can no longer be in the home missionary service and must look to our Relief Society for the help they need. We are also aiding regularly the widow of a former Home missionary. Our country pensions its aged and disabled soldiers. Our churches should not permit its retired and needy veterans to spend their declining years in want without the touch of our sympathetic help. Easily and without embarrassment every church can respond to the above resolution, and the doing of it will be but just as well as courteous and kind. Our permanent fund should be greatly increased. All receipts not used in permanent grants are added to this permanent fund. Every dollar given goes to the relief work, there being no administration charges of any kind. Several of our churches have responded nobly. Is it too much to hope that many more will do likewise?

Send contributions to the secretary and treasurer,

Walter Frear,
1461 10th ave., Oakland.

THE STUDENT CONFERENCE AT PACIFIC GROVE.

The annual Student Conference, the earlier sessions of which were reported last week, was brought to a successful close on Sunday evening, January 8th. In many essential respects this conference exceeded its predecessors in interest and value. The attendance reached 105 registered delegates from ten institutions. The number of Association officers and committee chairmen present was especially noticeable. Plans and policies for the coming year were quite fully outlined and an aggressive work along all lines is contemplated.

It is doubtful whether the series of platform addresses could have been improved upon. These opened Saturday, December 31st, with an address by Dr. E. R. Dille of Oakland on "The Twentieth Century Christ." Dr. Dille based his argument as to the divinity and authority of Christ entirely upon the twentieth century conceptions of his life and power. Dr. Dille was followed on successive days by Dr. McClish of the University of the Pacific on "Prayer;" Mr. W. L. Beard of Foo Chow, China on "The Life and Work of the Missionary;" Dr. Henry Kingman of Pomona College on "The Forgiveness of Sin;" Dr. Clampett of San Francisco in two addresses upon "The Personality of Christ;" Rev. C. R. Brown of Oakland in two addresses, one on "The Choice of a Vocation," the other on "The Things We Know." The series closed on Sunday, the 8th, with another address by Mr. Beard on "Fruit Bearing."

Each evening of the conference was given to a consideration of life work problems and the great Christian callings at home and abroad were ably presented. As a result of these addresses and the personal interviews following them, a great many men were enabled to settle the difficult question of the investment of their lives. Some dozen or more signed the declaration that if God permit they will become foreign missionaries; others decided for the ministry and for the Association secretaryship.

On the afternoon of the last day of the conference there was held one of the strongest meetings of the whole series, in which the delegates present expressed their new-found purposes and convictions. In a meeting only slightly over an hour in length sixty-seven different men participated. Some for the first time expressed their faith in Jesus Christ as Savior and Lord; others declared their life plans for the foreign

field or the ministry, while a host of others expressed their purpose to engage in personal work for the conversion of their fellow students. A number of the leaders of the conference declared afterwards that this was the most powerful meeting they had ever attended.

The farewell session held Sunday night was devoted to a closing message from each of the leaders of the conference. It was memorable by the fact that two of the leaders, Mr. Beard and Mr. MacLachlan were to sail on Tuesday following for Y. M. C. A. work in Foo Chow, China. Their messages came with peculiar power and effectiveness. After singing "Blest Be the Tie that Binds" and repeating the Lord's Prayer together, the conference adjourned. It is safe to say that its influence will be felt for many a day to come, not only in the colleges of the state, but in the life of the church as well, and even in the heart of the darkest land of heathenism, for men received impulses that will make them carry the gospel even to the uttermost ends of the earth. D.

Church News.

Sierraville.—Services were held during the Week of Prayer. Attendance good. Two were received to membership on confession Jan. 1st.

Niles.—The Rev. F. V. Jones has accepted a call to the pastorate and has entered on the work.

San Francisco, Olivet.—Four were added to Olivet church at the last communion, three on confession. The annual meeting held January 10 showed all bills paid. Rev. B. F. Sargent was invited to continue as acting pastor of the church with a slight increase in salary.

Claremont.—The Claremont church is looking forward to a week of special meetings, beginning Jan. 22, under Rev. Howard W. Pope. Forty-seven members have been received at its last two communion services, eleven of that number on confession of faith. Plans for the new church building are now being completed by the architects.

Lockeford.—The annual meeting was held Wednesday, January 4th, at the home of Mrs. D. M. Locke, where a fine dinner was enjoyed by such members as could be present. The church is small, having only about twenty active resident members, but has maintained regular services once a week and a good Sunday-school. The year closed with all bills paid and $50 given to benevolences. At the Sunday service one of the members proposed to start a subscription towards repairing the old church, which is sadly in need of improvement, and in a few minutes nearly $50 was subscribed.

Campbell.—One year ago a lady joined the Campbell church. She was a mother with a large family of little children, but since that time they have not missed a single Sunday rain or shine, church or Sunday-school. It is a pleasure to see them come to church, the larger children carrying the little tots, as they live some distance away and have no team. But they are always on time. During the year three of the older boys have joined on confession, two of them at our last communion. One of the boys acts now as usher. It is a splendid example of a mother's training and influence.

Benicia.—The church gave a fine reception on the evening of Jan. 2d to the new pastor and wife. The annual meeting was held on Tuesday evening, Jan. 10th. About 85 sat down to the dinner provided by the ladies. Reports from all departments of the church showed good work had been done in spite of a long interim between pastorates. The treasurer's report showed all bills paid and a slight balance in the treasury. The ladies have paid $100 on the $500 parsonage debt and pledges were made at the annual meeting for $200 more with the prospect that the debt will be wiped out during the year. Seven have been received to membership since Rev. B. St. John began his pastorate, all by letter. On the whole things look hopeful and we are expecting a profitable year.

San Lorenzo.—The Sunday-school at the Christian Union church is undergoing a much needed reform. It is being graded more carefully, the Sunday-school rooms are being partitioned off for individual classes, and since Jan. 1st the Blakeslee System has been introduced. Christmas last was a happy event in the Sunday-school. There were modest gifts for the children, but the best feature was the donations for Beulah Orphanage, located near Mills Seminary. The day following Christmas forty members of the Sunday-school, the Christmas tree and a wagon load of toys, games, books, fruit and provisions were driven to the orphanage and helped to brighten the lives of the 75 homeless tots at that worthy institution. This modest effort has resulted in richly blessing our Sunday-school.

Ontario.—The 20th annual meeting of this church was held January 5th, with a goodly attendance throughout the whole day's session, when the various departments of the church made interesting reports, showing a prosperous and hopeful condition. The Sunday-school reported an average attendance of 98 with a total enrollment of 120 and contributions of $254. The C. E. enrollment 44; contributions, $130. The church makes a gift to each of our benevolent societies, that to Foreign Missions being $641 and to Home Missions $289; total benevolences about $1,600; total received for all purposes, $3,850. Having an enrollment of only 174 members makes a good average for each and shows the church partakes somewhat of the misssionary spirit of its pastor, Rev. R. B. Larkin, and this result is achieved annually without any of the bazaar, fair, restaurant methods of doing business. One hundred and fourteen sat down to the well prepared lunch tables at the noon hour. The pastor's fourth annual report spoke of evidences of spiritual growth. During the year 17 were received by letter and five on confession of faith.

Lodi.—The annual meeting was held Jan. 6th. About fifty members sat down to dinner together, after which our business meeting was held. In rendering their report the trustees said the church had not closed a year with so little deficit financially in many years. Assets and liabilities nearly balanced. Eighteen members were received during the year, and eleven lost by death and removals. The membership now stands at an even hundred. Improvements have been made to the amount of about $275 and the contract has been made also for lighting the church by electricity, which will be done in a few days. Benevolences have reached $185. The Sunday-school has been brought to a good degree of efficiency under the able superintendency of Mrs. Van Buskirk, who was re-elected for the

fourth year. The school has paid all its expenses and had a balance of nearly $25 in its treasury. It gave during the year $5 for C. S. S. and P. S., and $10.50 for foreign missions. The Y. P. S. C. E. is a real help to the church and is growing in numbers. The Ladies' Aid society has raised $100 on the pastor's salary the past year and in other ways proved of great help.

Notes and Personals.

Next Monday the Rev. Joseph Rowell will read a paper at the meeting of the Congregational ministers of San Francisco and vicinity on "The Coming Revival."

The Rev. and Mrs. M. L. Stimson of the American Board Mission at Ruk, in the Micronesia islands, arrived in San Francisco. Mrs. Stimson is in poor health. They went to Los Angeles this week, where they expect to remain for awhile before going East.

The cadet corps of the First Congregational church of Oakland, organized about three years ago, now has a membership of 80. It has an armory 56x103 feet in size, the drill hall being 50x85 feet without obstruction. Last Sunday evening the pastor gave a special sermon for the corps on "The Militant Note in Religious Life."

The annual meeting of the Congregational Church Extension society of San Francisco and vicinity will take place on Thursday, February 23, at Richmond Congregational church. The society has paid its floating indebtedness and enters upon another year with new vigor. Deacon Hays of the First church is its president.

Pilgrim church, Oakland, has special reason for thankfulness. For the first time in its history it closed the year without indebtedness. There is no longer any debt on the building, and during the year all current expenses were fully met and an indebtedness that was incurred last year when expensive repairs were made was discharged also. The benevolences of the church amounted to about $800 for the year. Of this amount nearly $300 went to home missions and $250 to foreign. Contributions were made also to the A. M. A. work, the Church Building society, the Sunday School and Publishing society and the Ministerial Relief.

The Rev. Dr. W. C. Pond of Bethany church, San Francisco, presented his resignation last Sunday, asking that it take effect the last of February. Dr. Pond stated that his decision to retire from the pastorate is final. He has been in charge of Bethany church for 31 years, nearly all the years since its organization, the church having been organized in 1873. For a quarter of a century he has had charge also of the work among the Chinese in California, and has given himself earnestly to every interest making for the upbuilding of the kingdom through Congregationalism. Dr. Pond's years in California have been fruitful years. Our understanding is that he will after he retires from the pastorate give his entire time to the work among the Chinese.

At the services to be held by Pacific Theological Seminary on Monday, Jan. 23d, for the inauguration of the three new professors addresses will be made as follows: Prof. William F. Bade, "Old Testament Scholarship in Modern Bible Teaching;" Prof. John Wright Buckham, "An Estimate of Evolution Theology as Set Forth by Joseph LeConte;" Prof. T. Cowden Laughlin, "The Pastoral Epistles in the Light of One Roman Imprisonment." The exercises of induction into office will be conducted by President J. K. McLean. Greetings from the faculty will be extended by Prof. C. S. Nash from the alumni by Rev. B. M. Palmer, from the churches and the ministry by the Rev. Dr. Geo. C. Adams, from the fraternity of divinity schools by the Rev. John S. MacIntosh, president of the San Francisco Theological Seminary, from the University of California by President Wheeler. Dean H. Van Kirk of the Berkeley Bible Seminary and the Rev. W. H. Hopkins of the First Congregational church of Berkeley have part on the program for prayer and scriptural reading. The exercises will be held in the First Congregational church and will begin at 7:45 p. m.

Oregon Letter

By George H. Himes.

News has been just received here of the death of Rev. Frank D. Kelsey, D.D., for many years the pastor of one of the leading Congregational churches of Toledo, Ohio. His father, Rev. Lysander Kelsey, was a resident of Portland for a number of years prior to his death; and his mother, Mrs. Mary D. Kelsey, is still among us and a member of the First church of this city. Dr. Kelsey has a brother here, also, and a sister in California. Dr. Kelsey was one of the first Congregational ministers in Montana and was a pastor at Helena a number of years. His efforts in uplifting the people were not all confined to the ministry. He did considerable educational work, particularly in the line of botany in which he was unusually proficient. During the pastorate of Rev. T. E. Clapp, D.D., in the First church of Portland, Dr. Kelsey supplied it during one vacation term, and made many friends, besides demonstrating that he was a forceful preacher and a man of a most winning personality. He was ordained in 1874. He has a brother, Rev. H. H. Kelsey, who has served a church in Connecticut many years.

The special services conducted by Rev. Ralph Gillam, every night during the past week except Saturday, have been well attended and have had a strong quickening influence. The amount of good done cannot be measured by numbers, but it is known that at every service several persons signified a desire to lead a Christian life. Mr. Gillam's methods are certainly among the best, because he avoids everything which has a tendency to create undue excitement, but puts the acceptance of Christ in such a way that it appeals to one's sense as being the right thing to do, and to take the important step thoughtfully and deliberately. He will hold a farewell meeting tomorrow night and a little later begin a series of meetings in the Centenary Methodist church on the east side, to last a week or more.

It is with regret that the announcement is made that at the city election at Forest Grove last Monday, 9th inst., the result was in favor of a license mayor and council; hence for the first time in its history of nearly half a century there is likely to be one or more licensed saloons in the educational center.

One hundred new houses were built in Forest Grove during the past year, and the official reports show its percentage of increase in postoffice receipts

was greater than any other town or city in Oregon, Washington or Idaho.

At last we have a little touch of winter. After two weeks of remarkably fine weather, it began snowing last Thursday and continued intermittently until a depth of two and a half inches was upon the ground. The thermomenter dropped to seven degrees below freezing point, and the small boy and even some of the larger growth began to see visions and dream dreams of skating; but yesterday morning the gentle "chinook" wind made its appearance and soon caused the snow to melt, and so all hopes of skating this time went a glimmering.

Rev. E. J. Singer arrived at an early hour this morning from San Francisco and worshipped at the First church, where he heard a good Methodist sermon by Rev. F. Burgette Short of the Taylor St. M. E. church, with whom Dr. House exchanged this morning.

Secretary H. J. McCoy of the San Francisco Y. M. C. A., spoke at the afternoon meeting of the Portland Y. M. C. A. today. He and a number of other Y. M. C. A. workers have been holding a meeting at Corvallis, the seat of the Agricultural College of Oregon, with a view of paving the way for the erection of a college Y. M. C. A. building there, and the prospects are very bright for success.

Portland, Jan. 15, 1905.

SOUTHERN BRANCH WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Extracts from Letter of Mrs. Baldwin.

Brousa, Turkey, Oct. 5, 1904.

It goes without saying that it would have been a great pleasure to be with you at your annual meeting and see face to face those whom I have known so long only by name and through their loving remembrances.

But really the furlough that we allowed ourselves was not long enough for many things that we should have liked to do, and friends and relatives on the Eastern coast would not listen to our taking such a long journey when I needed rest and quiet rather than further travel and the excitement of seeing so many strange faces and making new friends.

We were away from Brousa about seven months, two of which were consumed by the journey, for we went and came by sea—Constantinople to Naples and Naples to New York, and the remaining five filled to the brim with all the pleasure and happiness that loving friends could devise. What delightful memories will ever cluster around this visit! Loud and emphatic protests prevented our returning in time to be present at the commencement exercises the last of June, of which I can but hope that some one has given a full description, for the occasion must have been an interesting one.

There was a graduating class of six, some of whom have scarcely known any other school, and now we wait to see what characters they are to develop as the result of the education which has been so freely and faithfully given them. Naturally they are all anxious to enter at once on some important work not realizing that the first year or two after leaving school is often simply a waiting and proving time. Two of them are at home helping their mothers in return for the great sacrifices they have made in order that the daughters might enjoy advantages which were denied them. Another says in a letter I received a few days ago, "Most of my time is spent with the little ones at home. I am trying to teach them, but it is quite hard to do this in the house, as it is almost impossible to keep them in good order." Still another was invited to Banderma to take charge of the day school there. She had twenty-six pupils when she began, but feels sure, and so do I, knowing the place, that more will come in. The people in Banderma value education more than those in other parts of our field and we have had a good many of their girls in our boarding school.

Vartanoush's history is very interesting. She is one of the orphans left after the massacres in Armenia and was sent (with others) from her distant home to our orphanage here in Brousa, in 1897. She made such good progress in her studies and showed herself so worthy in every way that she was selected as one to be transferred to our boarding school for a higher education, so as to be fitted for teaching, and her great desire all along has been that she might go back to her native place as teacher. I hope the way may open for her some day. Meanwhile her present experience will give her confidence.

Another has found a place for teaching and this accounts for five; the sixth I am sorry to say is just now under medical care in the Prussian hospital in Constantinople, suffering from some affection of the heart, incurable we fear. She is young to bear such a heavy trial, but I am hopeful that she may learn so to care for herself that she may still have many happy years.

The whole number of graduates since the school was begun on this side of the city is now twenty-three, among whom there has been but one death. Ten have been, or are, engaged in teaching and we take great comfort in thinking how much good has been accomplished in hundreds of ways by your continued efforts for the prosperity of the school, accompanied as we know by earnest faith and prayer. Do not forget this new class as they try to put into practice what they have learned and to live up to the vows they have taken upon themselves to serve the Lord, all but one having made a public profession of faith and become members of the evangelical church. Let them still be under our love and care.

A great disappointment awaited us on our return and that was a letter from Miss Allen, in which she said her health was so impaired that she would not be able to be in her place at the re-opening of school. Our last news from her is that she must stay at the sanitarium in the Harz mountains in Germany till the middle of December. Meanwhile Miss Powers, with a new and strong staff of native assistants and the help of Miss Anderson (a granddaughter of Dr. Hamlin of Robert College) has the work well in hand.

I have not the exact figure, but think the whole number of pupils is forty-two, half of whom are boarders. After the women's regular Wednesday meeting this morning I went into the kindergarten for an hour. On account of the promotion of several into the primary department of the main school, but fourteen little tots are left, which number we hope will increase now that everything is well started. It is a pleasure to look in upon any well-ordered school, but of course this school in all its branches is of special interest to me as I look from outside on what has been to me meat and drink for so many years! I have been so absorbed in it in the past that I still feel as if I were a part of it, though now no regular duties fall to me. I may now

well let others younger and stronger take up and carry on this blessed work of training the young, while I give myself to more general duties as I have strength and opportunity.

Informally I have resigned from the school, but I hope the Lord has still work for me in other lines and that I may be able to accompany my husband on his village tours. It is worth much to have time to receive the many who come to see me, for the women do come now that they know I am at home and not in the school room. Let the children know that their missionary is back at her post and will write them a special letter some other time. I hope you will not forget to send me a box now and then that I may have pictures or cards or dolls or any little thing that will give pleasure to the children whom I visit in any of our schools or out-stations. My little folks in California must remember that I shall still love and work for little folks in Turkey.

AT THE FRONT WITH JAPANESE SOLDIERS.

An Account of the Y. M. C. A. Work Among the Japanese Soldiers.

Tokyo, Dec. 12, 1904.

When the Russo-Japanese war broke out the secretaries of the Young Men's Christian Association of Japan undertook to do for the Japanese soldiers what similar organizations did for the British army in South Africa and for the American army during the Spanish war. In organizing such a campaign the Association not only had to face the problems connected with so vast an undertaking, but also had to overcome the difficulty of securing from the War Department permission to go to the front. The allied Christian bodies of Japan had already applied for permission to send representatives with the troops, but had failed to get them out of the country. It was especially gratifying therefore when about the middle of August the Minister of War issued an order giving the Assocation permission to open up the work at Antung, the Yalu River base of General Kuroki's army, and at Yingkow, the seaport of New Chwang. The Minister of Railroads granted free transportation for baggage on the government lines and the Nippon Yusen Kwaisha and Osaka Shosen Kwaisha, the two great steamship companies, gave the same privileges on their boats.

The Association secretaries reached Antung late in September and Yingkow the middle of November. From the first the work has been such a success that the Association leaders have been embarrassed to meet the demand from the field for men and equipment. Each post is furnished with an outfit consisting of a tent capable of seating 200 men; books, newspapers and magazines; writing paper, envelopes, postal cards, pens and ink; graphaphones, games and small musical instruments; Bibles, religious tracts and hymnbooks; bathtubs, soap, hair clippers, tea outfit, buttons for uniforms, needles, thread and a thousand and one little things that add to the comfort of the soldiers. The practical nature of the work from the first so impressed the military commanders that at both Antung and Yingkow they placed at the disposal of the Association first-class buildings in the best of locations. At Yingkow the commandant set a force of 26 carpenters at work for three weeks remodeling the building to suit better the needs of the work. The commandant at Antung twice in one week cabled over government wires for the secretaries asking first for one additional man and later for two men and another complete outfit for work at Hojo, a post fifteen miles from Antung. Several of the highest commanding officers have heartily endorsed the work and have made valuable suggestions as to how the needs could best be met.

The following extracts from reports of secretaries at the front give some idea of the work:

"We are working full capacity for our present plant right along seven days in the week. About 200 men are all that we can conveniently handle. There is scarcely a time between three and four when there are not more men writing letters than can get around the big table with four suzuri (ink) boxes. I have seen half a dozen men on their knees in a row writing on a bench because the tables were full."

"The hair clippers were in use tonight until it was so dark that the last man barely escaped with his ears."

"Last night I spoke to about one hundred men. Many of them had never before listened to the gospel. All were prejudiced in our favor because of what we have been able to do for them. I have never seen men who listened more eagerly."

"Within a few days we have placed 1,500 copies of scripture in the hands of men who actually wanted them, and we could easily have used as many more."

"During the preceding week there were 1,500 visits to our rooms. In one day we served ten buckets of tea to the men. About 400 letters and postals a day were written in our rooms. We have used (in six weeks) 20,000 sheets of paper, 15,000 postal cards and 12,000 envelopes."

"During our concerts in the hospitals soldiers were detailed to guide us through the wards. As the graphaphone played tired eyes lit up and mouths drawn with pain relaxed into full grown smiles or even hearty laughter and when some familiar Japanese air followed, one could hear smothered words, 'Well, isn't that good,' 'Well, it is a long time since I heard that,' etc."

The national committee of Japan is making great efforts to collect money and supplies to occupy the whole field of military operations. In response to requests from officers on the field it is hoped to be able to do more for the soldiers on the firing line and for the men in the hospitals.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

January 13.

Topic: Heroes of Foreign Missions. What They Teach Us. 2 Cor. ii: 21-28.

In this remarkable passage we have the outlines of missionary heroism in a few vivid strokes by one who was a great hero himself. What could better express heroism in action than these pulsing words: "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, five times forty stripes save one, thrice beaten with rods, once stoned, thrice shipwrecked, a night and a day in the deep, in journeyings often, in perils, in weariness, painfulness, watchings, hunger, thirst, fastings, cold and nakedness —the care of all the churches." Such was the life of the first great hero of Christian foreign missions, and in measure such has been the experience of a noble army who have followed him.

Missionary heroes are the pathfinders of the kingdom, the pioneers of the church and they blaze the

way for civilizations and true manhood everywhere. It is sometimes asserted that this age is deficient in heroism, but the annals of recent glorious deeds and sacrifices on mission soil saves the age. If heroism be wanting everywhere else it is not here. The noble bravery of the martyrs of Pekin, Pao-ting-fu and other places of Boxer outrage witness to it. The Armenian and Bulgarian sufferers, the fortitude of Miss Ellen Stone when enduring captivity among the brigands—not to speak of the daily heroisms of all the missionaries who have gone into the lonely places and among the seething masses of the nations and are going still. Such are never wholly out of danger. They are always just a few steps from harm. In our admiration of the heroes of the past let us not forget those of today.

Yet the past is a luminous book starred with the names of those who for the cause of Christ have counted not their lives dear unto themselves that they might glorify his name.

From apostolic days until now they have been saving men and making history—placing individuals, nations and the world in their everlasting debt. Not courting fame or reputation, nor eager for the prizes or rewards of earth—without money and without price these choice heralds of the cross of Christ have carried his blood-red banner up high mountains and over barren plains, into dark forests and along the banks of unknown rivers, making "the wilderness and solitary places to rejoice and the desert to blossom as the rose." Can we ever repay even with gratitude the debt we owe them? They are the seed-sowers of coming days, "dispensers of harvests, sowers of that to be. God honor them, Christ crown them," their reward is sure on high.

Can we name a few of them? Leaving the glorious company of the apostles, students of Via Christi, will recall Ignatius, who said "God's grain of wheat am I, to be ground by the teeth of wild beasts, that I may be turned into the true bread of God;" Polycarp, the disciple of John, who cried at the stake when asked to curse Christ, "Fourscore and six years have I served him and he has done me no wrong. How then can I speak evil of my King who has saved me?" and then with a smile perished in the flames; and others who, although not martyrs, did heroic deeds in the first centuries. Such were Origen and Cyprian and Irenaeus and the two Abysinnian captives, Frumentius and Edessa. Then, after Constantine, Athanasius and Basil and Ulfilas and Augustin, and Boniface and Columba and Columbanus, and later still, Alquin and Cyril and Olaf and Vladimir, then Bernard of Clairyaux and Francis D'Assissi and Wickliff and Savonarola and Tyndale and Huss and Luther. And once more Latimer and Ridley and John Knox and Roger Williams and John Elliott, until we get down to our modern era, when we have Carey and Judson and Livingstone and the Moravians and Morrison and Verbeck and Paton and the rest.

What a roll of names and what lustrue they have given to the annals of the kingdom of Christ! And we have mentioned after all but a very few. The nameless and at this day unnameable hosts of workers, men and women, preachers, teachers, healers, and those who without official station have wrought wonders for Christ are legion. Some of them perhaps fill nameless graves, but they are recorded in heaven and shall not lose their reward.

How faithfully these have witnessed is with us to enrich life. Henry Martyn saying he would "rather wear out than rust out" and dying at thirty-two. Walter Lowrie, reading his Bible while Chinese pirates were ransacking his boat prior to casting him into the sea; Miss Annie R. Taylor, in Thibet saying, "I am God's little woman and I know he will take care of me," and others like them.

The heroic spirit has been strikingly exhibited in the scores of missionaries who have been willing to go to China since the uprising. Nothing can daunt the tried witness of Jesus.

So near is grandeur to our dust,
So near is God to man;
When duty cries aloud "thou must,"
The youth replies "I can."

We need such heroism at home. Not among commissioned home missionaries alone but among all the followers of the Master. Often the greatest bravery is called for in the home circle, when one member holds up the banner in a godless family, sometimes it is in society life that the call is heard, again in political life, and broadly throughout the whole sphere. The age cries out for heroism in business, in professional life, at the poles, and alas in the church itself. If the heroism of the missionary were imitated throughout all life the kingdom would rapidly come.

BUREAU OF MISSIONS BULLETIN.

81 Bible House, New York, January 1, 1905.

"God is not short of money for missions; neither are the bulk of Christians short of money. Hard hearts rather than hard times cause the trouble."

At the opening of a college at Wen-chow, China, about 30 government officials were present in state, and 100 students from a Chinese school came 20 miles to see the opening ceremony. This is one more evidence that the missionary's opportunity in China is now!

American Roman Catholics propose to win the Filipinos back to the church by thorough reform of the clergy, etc. Six American professors are going out to train a native ministry. If a standard of pure and fruitful Christian living is established in the Roman church of the Philippines none will rejoice more heartily than Protestants.

A missionary of the Presbyterian church of England describes ten days' touring among the villages near Chiang Hoa, Formosa, and adds, "It is a great comfort to be able to roam all over a heathen country and yet seldom be more than a mile from a Christian dwelling." The progress of the kingdom is emphasized by a moment's thought on this sentence.

Bible distribution among the wounded Japanese soldiers grows in interest all the time. Mr. Loomis of the A. B. S. writes that the soldiers are glad to hear and read about Christianity. All experience of power latent in the scripture gives assurance that this work is the sowing of seed which is certain to bring forth much fruit; for as Mr. Bell (A. B. C. F. M.) says: "Touch the soldiers and you touch Japan."

The Young People's Missionary Movement has issued for its Forward Mission Study series, its first text book on Home Missions: "Heroes of the Cross in America," by Mr. Don O. Shelton. It contains biographical sketches of five strong men of different denominations, whose devoted lives have made them the

kin of every denomination and signalized their work as marked of God to be steadily followed up.

In Japan, Buddhism is studying and adapting Christian methods, forming Young Men's Associations, establishing great schools, inviting Christians and even missionaries to take place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and the power of Christianity. When they have found that secret they will no longer be Buddhists but Christians.

The son of a Mohammedan Afghan robber chief has left his father's castle, crossed the frontier, and made public profession of faith in Jesus Christ at the C. M. S. mission in the bigoted Mohammedan city of Peshawar. He has done this at the imminent risk of being shot by his angry father, and he is himself still little more than a half-tamed savage, liable to lose control of himself when anything stirs his wrath. Yet there he is today trying hard to be humble, gentle, and Christ-like. He is therefore within reach of the prayers of Christians.

The Church of England Zenana Missionary society has Bible women in many South India villages. One is in a village many miles from the nearest Christian church, so that she cannot go to church at all. Another is of low caste and therefore must live outside the village where she works. By walking six miles she can attend church, however, every Sunday. Such workers, patient, earnest, but lonely and isolated, are the ones who are laying hold upon heathen women in South India, and they need all the sympathy that Christians can give them.

Prince Ramazan, one of the relatives of the native king of Toro, Uganda, Central Africa, is a boy of 15 and a Mohammedan. Because the Mohammedans of that region are very ignorant, a Christian lad has been employed to teach him to read and write. This has led the prince to write to the Prime Minister of Uganda asking to be educated as a Christian. His letter contains this passage: "This is a very bad religion; it is a religion of death. I want to become a Protestant and join Mr. Hattersley's school for chiefs." The boy wants education; he may find Christ.

Missionary work on the Congo Free State side of Lake Tanganyika, as well as on the German side, north of Ujiji, is in the hands of the Roman Catholic Algerian White Fathers. They are increasing their stations, thoroughly equipping them, and establishing boarding schools for boys and girls, the last being under charge of nuns. They have industrial schools, great plantations, and they educate many natives as teachers or even as priests, after teaching them Latin. Some of the natives have been taken to Malta to study medicine, returning as doctors, to whom Europeans are not afraid to trust themselves.

A missionary of the Basel society at Nsaba, Gold-Coast Colony, West Africa, writes of hindrances and stumbling blocks. First, Europeans who employ the blacks at the mines are teaching them to gamble, to drink, and to do worse things. Second, the Mohammedans are pressing in, claiming that they worship the same God as the missionaries, but that Christianity is too hard a rule for men to follow; Mohammedanism is just as good and more easy, since it allows polygamy. The testing time must come to all Africans after their acceptance of Christian ideas. Pray that these be not tempted beyond their strength.

A Baptist missionary in Japan tells of a scene before the communion table, when a Japanese Christian, with strong motion, insisted on confessing a sin before he would partake of the Lord's Supper. The sin was this: "In the rush and hurry of wheat harvest and of setting out rice plants, my mind was distracted with the work, and for two days I did not take time to compose it to think upon the loving kindness of my Lord. * * * That I should have been so ungrateful overwhelms me with shame and confusion of face." Missions are worth while when they bring to us from converts in the far East words that stir the secret springs of our own life.

The First Presbyterian church of Wichita, Kansas, is worth studying as one studies an experiment station in agriculture. Eight years ago it was heavily in debt and discouraged. The experiment was tried of impulsively following the drawings of love to Jesus Christ in taking up work for him abroad. The tide turned at once. Since then the church has paid out $50,000 for its Wichita work, $15,000 for Home Missions, $15,000 for Foreign Missions and now supports two missionaries and twenty-five native workers on the foreign field. There is some talk in the newspapers of the effect of the "Puritan microbe" in developing our nation. The experiment at Wichita shows that the microbe of faith makes churches grow—and men grow, too.

Russia has sent to the powers complaining that China has violated the laws of neutrality in three respects: (1) in permitting the Japanese to use the island Miaotao as a base for their blockading fleet near Port Arthur; (2) that the Chinese army on the border of Manchuria has employed Japanese officers; and (3) that Chinese firms have constantly supplied the Japanese with the munitions for war. In view of the fact that Russia has broken all the laws of all the nations, coaling, running into foreign ports, firing on fishing trawlers, fortifying foreign ports, and doing many other sundry and divers things, these trumped-up allegations are not likely to have much weight.

It is probable that the powers already understand that Russia is laying the foundation for a quarrel with China, and hopes to intimidate China in order to prevent her from joining Japan. As Secretary Hay, speaking for all the powers, sent out the original request to Russia and Japan to confine the war to certain well-defined boundaries it is not likely that Russia's bluff will do more than reveal her purpose to involve the rest of the world in her quarrel and thereby escape the disgrace of being beaten by Japan alone. The fishing trawler incident was a well-laid scheme, but ingloriously failed of its cunning purpose. The English statesmen discerned Russia's ulterior design and wisely refrained from walking into the net so neatly spread for their feet. This is another way of saying in the "rosky, vosky" dialect, " 'Walk into my parlor,' said the spider to the fly.".

The evidence seems to multiply that the surrender of Port Arthur, after so long a siege, is a mystery. Japanese official accounts show they found 22,491 privates and noncommissioned officers, 6,500 marines and officers, and others which brought up the total to 32,207 capable of fighting. Apart from the munitions in the fortress thirty-odd thousand men still had over 2,000,000 cartridges and other munitions of war, with large supplies. Military men are also incensed over the total absence of mention of General Smirnoff in Stoessel's dispatches. The intimations are that a small-sized misunderstanding existed among the defenders.

THE UNATTAINABLE STANDARD.

If the girl had been born in Italy, she might have been a poet; but she came of no dreamy race. Her ancestors had braved the snows of many New England winters, and had bequeathed to her, instead of poesy, energy and a robust body.

It was when she was a mere child, standing, at sunset, in her father's orchard, that the creative desire leaped in her soul. Oh, if she could paint a sky like that! She lay awake that night, longing for greatness. But neither artistic nor musical gifts were hers. She strove to put ambition from her heart. When her village schooling came to an end, she helped her mother in the kitchen.

The railway crossed her father's isolated farm, and a fierce blizzard stalled a train at the foot of the south meadow. The girl and her mother sent basketfuls of food to the famishing passengers. The president of the road came himself to thank the cooks.

"I want to see the woman," he said, "who made that deviled ham," and the girl blushed at his unstinted praise. "I'd give fifty dollars a month if I could have such cooking in my kitchen!" he declared.

Fifty dollars a month! The girl gasped. It sounded like a small fortune.

Within a few weeks the farmer's daughter was preparing the president's meals; she had found her vocation. She had done more than this; she had caught inspiration from her patron's praise, and had resolved to be the greatest cook in the world.

Discouragements and heartaches came to her, as they come to all who set before them a high task; but she did not falter, and her way grew bright. She studied under the best cooks; she had classes of her own; she issued her best receipts in a volume. Her fame spread; money poured in; she became an authority in cookery. Letters came to her from all over the land, telling how brides and matrons had found her little book of priceless value. Yet she never rested on her reputation, but strove continually to surpass her latest efforts, always holding to her first resolve—to be the greatest cook in the world.

She may not quite have reached her girlhood's aim, but happiness was hers in fullest measure. Joyous wifehood and motherhood crowned her years, and husband and children joined in the people's praises of "mother's cooking."

"The unattainable standard of absolute perfection!"—what matter whether it be lifted above the desk, the easel, the violin or the molding-board! To be and to do one's best—this is true greatness, and this can be reached by every soul if the standard is high enough—if it is unattainable.—The Youth's Companion.

THE YARDSTICKS OF TIME.

In Russia the new year will not begin till a week from Saturday. In Turkey it will begin on March 7th. February 5th will be the first day of the Chinese and Japanese year. With the Jews the world over it is a movable date, shifting between September 5th and October 5th. But all peoples unite in agreeing that the period covered by a single procession of the seasons shall be called a year. It took the astronomers several centuries to discover how long this period is; yet, what ever date was selected, the beginning of a new year was marked by ceremonial observances, usually of a religious nature.

Because the year is the period occupied by certain natural phenomena which recur with periodic regularity, it has never been seriously proposed that the calendar should be based on the metric system, even if the French revolutionists did have a week ten days long. They gave it up, however, when it came to applying the decimal system to the day or the month or the year.

The yardsticks of time have been arbitrarily fixed by nature itself. The seasons might have progressed through their round in twelve days, instead of twelve months, and the day might have been one hour rather than twenty-four hours long. Men have wisely accepted the situation. The word "day," however, as popularly used, has come to stand for the period of work in the light in contrast with the darkness. "The burden and heat of the day" and "the cares that infest the day" are forms of expression which indicate this.

Life is measured by years, not by centuries or decades—decimal measures—or by months or days—lunar and solar measures. "Dim with the mist of years" was Byron's pathetically expressive phrase. Literature is full of similar references to this unit in the measure of life. To the child a year is an eternity; to the aged it is but an hour's stage on the journey to that eternity where time is no more.—The Youth's Companion.

BELIEFS WHICH ARE WORKING FORCES.

I am not here to lament the decline of belief in formal statements of doctrine. I am here to insist that the real decay is in loss of moral earnestness, in the slip-shod, shiftless dealing with these solemn and awful and yet blessed realities. The divines who wrote those abused creeds were swept to their desired havens by strong and steady gales. We drift about and submit to the puffings of caprice and the dead calm, as of a painted ship upon a painted sea of absolute inertia. Give up the useless struggle of "trying to believe," and believe something which you can believe and make a working force. If you discard the letter, then do you imbibe the spirit of these former creed makers whose souls were aflame even when their knowledge was imperfect.

These conquests of the soul command your assent. You cheerfully accede to their justice, their nobility, their value spiritually. But what says your action? For the soldier of Christ cannot think one thing and do another. He will have these two concur. As you are, you will act, and as you act you will be. The jointure may be concealed at first, but it is sure to appear. So there is no greater enemy of truth and of the God of truth than this lack of integrity. A shuffle here is a moral atrocity. This is the nature of things. The call to do the best you know is the summons of that law of conflict of which I spoke earlier.

Then comes that lament one so often hears—the lack of power to put into active engagement your deepest convictions. To survey so much, to realize so little: this is the tragedy which baffles us. But think again. Shall we accuse God of sending us out on a forlorn hope to perish? Will not he who guides us sustain us?—S. P. Cadman.

A MATTER OF HEALTH
ROYAL

BAKING POWDER
Absolutely Pure
HAS NO SUBSTITUTE

"My sister sings 'Il Trovatore' in five sharps." "Mine sang it in six flats, but they made her move out of every one of them.

Sunday-School Lesson.

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.
First Quarter, Lesson V.

January 29, 1905.

Jesus and Nicodemus.

(John iii: 1-15.)

The visit of Nicodemus to Jesus ought to be viewed in the light of events then transpiring. This ruler of the Jews has been severely criticised for the clandestine character of his visit. He has been characterized as constitutionally timid (Westcott), as having softness of constitution (Olshausen), and even as a despicable time-server (Eichorn). But it should be remembered that the ever-widening breach between the officials of the Hebrew Church and the reforming rabbi had already begun. As a class, they were his pronounced enemies. Nicodemus rose superior to the intense prejudice of his clique, at least to the extent of visiting the offending Teacher and inquiring into his doctrine. The wonder is not that he came by night, but that he came at all. Considering the perversity of the human heart—especially the heart of a ruler of the Jews—the action of this master in Israel is admirable.

Jesus had signalized the opening of his ministry by a series of miracles wrought in Jerusalém and at the feast-time. Most conspicuous hour and place! Nicodemus was one of many upon whom these signs had had their designed effect. He refers at once in his first polite address to the miracles as sufficient seals to the supernatural origin of Jesus' mission.

Jesus knew "what was in" his visitor, his exact status. Here was a man superior to his class, but not wholly free from their prejudices; one profoundly interested in the kingdom of God, but not yet apprehending its spiritual character. The tenor of Jesus' uttered word fits exactly into the mortise of Nicodemus' thought.

The metaphor of a new birth was familiar to the Hebrew mind. They considered all proselytes to their faith as having been born again. What nonplussed Nicodemus was to be told that he could only come into the kingdom of God as the proselyte came into the Hebrew Church. He considered himself a charter member of that kingdom. Now, to find that it was not a question of a higher or a lower seat at the table, but of any seat at all—that was what dumfounded him. "He, Abraham's son, and in addition a Pharisee and ruler, and yet to be shut out with heathen 'dogs'—it was incomprehensible!"

Confusion led this master in Israel to the silliest possible rejoinder. He seeks to parry the thrust and gain time by taking literally what he knew to be a figure of speech. His questions fairly die upon his lips.

Here is a lovely example of the gentleness of Jesus. He does not break the bending reed. He amplifies his first expression, "Born again," into "Born of water and Spirit." And further: "Depravity can only beget depravity, but the Spirit can beget the spiritual. So the great need of humanity is to be 'Spirit-born.' This only is the way into the kingdom of God."

This Spirit-birth is incomprehensible. But this is no insuperable objection to it; for there are a good many "earthly things" that cannot be understood. The invisible, imponderable breath of nature—who knows it exhaustively? But who doubts its existence, so long as it gives its audible token? Who would refuse to avail himself of it for either his lungs or his sails because he can not know all about it?

As Rudolf Stier well says: "A hard figure had humbled to the position of learner, a master in Israel." In his very question as to the manner Nicodemus admits the fact of a new birth into the kingdom of heaven.

Well may Luther call this "the Bible in miniature" (Bibel im kleinen), and Stier describe it as "the most sublime and simple expression of the eternal mystery of redemption which the Scriptures contain."

Mosaic from Commentaries.

A man: From the people collectively, to whom Jesus had addressed himself, a transition is now made to his dealing with an individual.—Luthardt. Pharisee, ruler: Circumstances account for prominence given incident.—New Century. Came to Jesus by night: In secret, so as not to be observed. This he could easily do, because the steps to the guest-chamber, the upper room, were on the outside of the house, as today in Palestine and often in Italy. He went by night (1) because common prudence would lead him so to do. It was not wise to commit himself till he knew more about the new Teacher. He would not launch out on an unknown voyage over an unknown sea. (2) The quiet evening hour, after the public work and teaching of Jesus were over, and the crowds had retired to their homes, was by far the best time for this purpose. (3) He would wish not to be interfered with by curious observers, but would have a heart-to-heart talk with Jesus. Peloubet. Rabbi: Accords the dignity denied by many.—Lange. Verily, verily,, I say: One of the great cardinal truths of the kingdom of heaven solemnly introduced.—Lange. Except: An answer to what was in Nicodemus' mind rather than what he actually said.—New Century. A man be born: Jesus gave Nicodemus to understand that he had not yet reached the forecourt of true knowledge. When he requires the new birth from above as the condition of seeing the kingdom, he means according to the analogy of the Jewish designation of proselytes, or born again, primarily: Except a man come out from the old system, become a proselyte, publicly commit himself to a new position. Birth from above demands a great transition. Nicodemus would privately assure him of the adhesion of a party of the Pharisees, implying the presumption that he would attach himself to the old order of things. Jesus demands of him a proselytism wrought by God, a coming forth from the darkness of night and of the old party, if he would have any understanding at all of the kingdom which he himself announces.—Lange. How can a man be born again? Either Nicodemus purposely misunderstands in order to reduce Christ's words to an absurdity, or more probably not knowing what to say, he asks what he knew to be a foolish question.—Camb.—Bib.

The Teacher's Lantern.

Nicodemuses abound today. They are deferential and even complimentary to Jesus. But they find in him only a teaching Messiah. His Word and example are the ladder to heaven, not his cross. They understand not the imperative necessity, the incalculable advantage of "his lifting up," nor its similitude to the lifting up of the serpent by Moses. They stop short of the atonement in Christ. They lose all. They are like that Saxon peasant boy Zeller tells of, who, on being asked if he learned anything of Jesus at school, replied, "O yes!" "What, then?" "That he was a good Teacher of the people." Bless me! This world has had teachers enough. What it wanted was a Savior!

Be born again: That is the first sentence of the divine catechism (Stier). The very term is, in itself, enough to inspire hope. It is an effect which, by the utmost striving, we cannot produce upon ourselves. It is a gift. It is from above.

Sum and substance of the Christian religion is a principle of life in the human soul. It is not doctrine, but life. As Luther paraphrases it: My doctrine is not of doing or leaving undone, but of being and becoming; so that it is not a new work to be done, but just the being new-created. Or, again, with Draseke: The kingdom of God is nothing into which a man can think, or study, or read, or hear, or talk, or discuss himself; a man can only experience his way into the kingdom of God. Or with Stier: Thou wouldst begin at the Omega. I will begin at the Alpha, and thus teach thee the whole alphabet of my doctrine in that one word, "born again!"

If we only availed ourselves of what we understood, we could not live a day longer in this world. A college professor at an amateur club expounded the principles of the application of electricity to locomotion. He was technical, and used algebraic equations on the blackboard. At the close he politely invited questions. The very first one was: "Well, but professor, what does make the car go?" The scientist turned to put the equation on the board again, while his elderly interlocutor sank back in her chair disconsolately. She may never know what makes the car go, but she will never decline to ride upon it on that account. Shall we show less common sense concerning the car of salvation?

The effects of the new birth are apparent, incontestable, glorious, eternal. This tree is known by its fruits. It commends itself. Though we may never know just how the tree grows, may its fruits be in us and abound! They will, if we stop to decipher it all out. Faith is the only means of demonstration.

Mrs. Cherry was looking for her husband, and inquired anxiously of her housemaid, "Do you happen to know anything of your master's whereabouts?" "I'm not sure, ma'am," replied the careful domestic, "but I think they're in the laundry-bag."

What Prayer Can Do.

Among the influences and actions by which we can serve our fellow-men, among the ministrations by which we bless the lives of our loved ones, stands first this privilege of intercession at the throne of grace. It is most definite, most comprehensive. Properly conditioned by God's wider wisdom and his knowledge of what is best for our loved ones and with proper allowance for those waitings of God which may seem to us unnecessary delay, we may resort to prayer for our friends and for all men according to their needs, with complete confidence and full persuasion. Everything that personal influence or effort achieves may be secured through prayer. Lives may be saved, success gained, the widow's bin filled with meal, wicked men melted, reforms advanced. A half hour of prayer may do more for a cause than a half day of activity.

Let us, then, make prayer a fact in life's regimen. Let it have a daily or a weekly period. Write upon some secret list the names and the objects for which to plead with God. Be submissive, but be postive. Possess the faith which God graciously imparts to humble souls, which, growing by use, grow also with increasing knowledge of the Holy Scriptures.—The Westminster.

The Living Hope.

The risen Christ is the hope of the believer—Christ, not in the heavens, but in the heart. And this hope "we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." There is a saving power in this hope, for it is not a theory, or dogma, or experience, but a divine personality, "even Jesus, the forerunner, who is for us entered" into the upper sanctuary, and there "ever liveth to make intercession for us." "Christ in you (is) the hope of glory." The glory of which the apostle speaks is an inheritance imperishable, unfading, eternal, and it is formed within through the resurrection power of our Lord. Here, by the transforming power of his Spirit, we are fashioned after his likeness; there we shall see him as he is.—Christian Outlook.

"Self-consciousness is a bandit on the highway to public usefulness."

The Battle With Self.

In return for the love which brought the Son of Man down from heaven, in return for the love which let him die for us on the cross, we cannot give him holy lives, for we are not holy; we cannot give him pure souls, for our souls are not pure; but this one thing we can give, and this is what he asks; hearts that shall never cease from this day forward, till we reach the grave, to strive to be more like him; to come nearer to him; to root out from within us the sin that keeps us from him. To such a battle I call you in his name. And even if at the last day you shall not be able to show any other service, yet be sure that when thousands of his saints go forth to meet him and to show his triumph, he will turn to embrace with arms of tenderness the poor penitent who has nothing to offer but a life spent in one never ceasing struggle with himself, an unwearied battle with the faults that had possession of his soul.—Frederick Temple.

Philosophy can add to our happiness in no other manner but by diminishing our misery; it should not pretend to increase our present stock, but make us economists of what we are possessed of. The great source of calamity lies in regret or anticipation; he therefore is most wise who thinks of the present alone, regardless of the past or future. This is impossible to a man of pleasure; it is difficult to the man of business and is in some degree obtainable by the philosopher. Happy were we all born philosophers, all born with a talent of thus dissipating our own cares by spreading them upon all mankind.—Goldsmith.

Volunteer Workers Wanted

IN

Orchestra, Choir,
Boys' and Girls' Clubs, Etc.

FOURTH CONGREGATIONAL CHURCH

Green St., near Stockton, S. F.

Strangers are assured a friendly welcome and interest.

Pastor, E. L. Walz, 1000 Greenwich St.
Phone Red 6019.

Ferry's
Seeds
are known by what they have grown. For half a century they have been the standard—haven't failed once to produce bigger, better crops than any others. Sold by all dealers. 1905 Seed Annual free to all applicants.
D. M. FERRY & CO.,
Detroit, Mich.

THE NORTH-WESTERN LINE
The North-Western-Union Pacific Excursions
afford unusual opportunities for an economical and satisfactory journey to
CHICAGO AND THE EAST
Excursions Every Day
Personally conducted parties leave San Francisco every Wednesday, Thursday, Friday and Saturday.
Leave Los Angeles one day earlier.
Choice of routes.
For full information apply to or address
R. R. RITCHIE,
General Agent, Chicago & North-Western Ry.,
617 Market St.,
D. W. HITCHCOCK,
Gen'l Agt. Pass'r Dept., Union Pacific R. R.,
No. 1 Montgomery St.
San Francisco.
UNION PACIFIC
THE OVERLAND ROUTE
WORLD'S PICTORIAL LINE

All true work is sacred; in all true work, were it but true hand labor, there is something of divineness.—Thomas Carlyle.

GO EAST

On the matchless

OVERLAND LIMITED

New cars and equipment, electric lights, library, reading lamp in every berth, barber shop, club car, best dining service, route the most scenic through Ogden Salt Lake City and right to

CHICAGO 3 DAYS

For tickets, reservations and full details, ask agents of the

SOUTHERN PACIFIC

San Francisco Office

613 Market Street

Do You Want a Home IN REDLANDS

Beautiful Orange Groves, Houses embowered in vines and roses, overlooking one of the most beautiful valleys in the world, surrounded by majestic mountains. Climate unsurpassed, best of society, schools of highest standard, strong churches and No Saloons. What more can you ask for a place in which to establish a home? For information, address

JOHN P. FISK
1st Nat. Bank Block, Redlands, Cal.

"DOMESTIC"

THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(Near Sixth.)

HOTEL GRAYSTONE

66 Geary St., San Francisco.

A Modern six-story building. Steam Heated, Electric Elevator and Lights. Private Baths. Every modern convenience. Located in the heart of San Francisco, one block from Palace and Grand Hotels.

RATES REASONABLE.

JAMES G. CHOWN, Proprietor.

Hot and Cold Baths. Excellent Table.

THE OCCIDENTAL HOTEL

American and European Plan

Montgomery St., Cor. Bush, San Francisco

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.

Fine Crown and Bridg Work — **Transplanting of Teeth**

Dr. N. Bar Due

DENTIST

1295 Market St., Cor. 9th, San Francisco

Electrical Specialties.

Free extracting, cleaning and examination on Tuesdays and Fridays to customers 1 to 5 pm

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — 743 Mission St., bet. 3d and 4th

F. L. TURPIN, Proprietor. **Telephone MAIN 1535**

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street pass Cars the door

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—Sir Walter Scott.